CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE UNIVERSALIST EXPOSITOR.

"A Rich Man shall hardly enter into the Kingdom of Heaven."

"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. xix, 23.

This text is generally understood to teach a peculiar difficulty, almost an impossibility, for a rich man to become truly religious. And the next words, as they are commonly interpreted, confirm this impression: "And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying who then can be saved? But Jesus beheld them and said unto them, with men this is impossible, but with God all things are possible." What can be more evident, it will be asked, than that Christ here meant to teach that it was a very difficult thing indeed for a rich man to enter the kingdom of God; and that although it was possible for God to bring about such an event, yet it was a case of very rare occurrence! We frankly acknowledge that this is, without doubt, the plain meaning of the words! but it does not follow that they intimate any peculiar difficulty in a rich man's being converted to the belief of Christianity, or becoming truly pious.

What then did Christ mean, what is the general truth he intended to assert, in the passage under consideration? Nothing more is necessary to a satisfactory answer, than a clear understanding of the general circumstances in which the expression was uttered.

It is a fact, not generally considered, perhaps, that during his personal ministry, Christ admitted into his "little flock," none but such as actually forsook all their earthly possessions, and followed him in his travels from place to place, or went forth at his command, to preach, without any pecuniary recompense whatever. When he called Peter and Andrew, James and John, they left their nets, and followed him; when he called Matthew the publican, he left his office at the receipt of custom; when a certain scribe proposed to follow him whithersoever he went, Christ warned him of the consequent hardships, saying, "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head;" when one of his disciples asked leave to go and bury his father, the reply was, "Follow me and let the dead bury their dead." In short, the rule which he established, and which he exacted to the very letter, was, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." And the wisdom of so rigorous a rule, in that critical juncture, is evident from the consideration that a few devoted servants who had already broken every tie upon the world, must have been more efficient in his cause, than thousands of lukewarm and timid advocates, who had to compromise between their stern duty and the safety, the conveniences, and blandishments of life. He foresaw, too, that the time would soon come, when the sacrifice must inevitably be made; and he knew that they who would not submit to it at first, would likewise fail him in the hour of trial, and bring disgrace on the cause they attempted to support. The sacrifice was therefore required of them at the outset, that they might at once give a pledge of their devotedness, and strip themselves of every encumbrance.

Under such conditions, it was, of course, extremely difficult to induce the rich to become his disciples and enter his kingdom. They might indeed believe on him, and favor his cause; they might observe the moral precepts he taught, and secretly practise his religion. But all this alone, though it rendered them good men, in their private sphere, did not adequately fit them for the momentous duty to which the servants of his rising kinguom were then called. The rich, least of all, could be expected to throw themselves utterly destitute and unfriended into an undertaking where hatred and persecution were the certain reward, and death the probable end. Therefore, in the striking language of our Saviour, it was "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. With men, it was impossible; but with God, all things were possible."

That we have correctly explained this passage, is evident from the very next words: "Then answered Peter and said unto him, Behold *we have forsaken all*, and followed thee: what shall we have therefore?" We ought also to mention the particular incident, as it is related by Matthew, Mark and Luke, which gave rise to all this conversation: a certain ruler came and asked Christ what he should do to have eternal life; and was answered, "keep the commandments." All these, said he, have I kept from my youth up. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take upt he cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions. It is evident that this was a good man, in the true sense of that term, and as such believed by Jesus. But he was not perfect. He wanted that fortitude and self devoting zeal necessary to meet the trying exigency of our Saviour's cause. He could not descend at once, from opulence to absolute poverty, and exchange a fixed residence for the life of a disciple. H. B. 2d.

FROM THE SCRIPTURAL INTERPRETER.

WHAT IS THE BIBLE.

The Bible, says the Christian mother to her child, is the best of books. The Scriptures, says the Christian world, are the oracles of divine truth. The sufficiency of the Scriptures for instruction in matters of religious faith and practice is the great principle of Protestantism. It is then but a reasonable expectation that the Bible should be regarded and used with a peculiar interest. Yet the reverence of many persons for this book seems to die upon their lips, and an intelligent interest in the Scriptures is comparatively rare. A superstitious notion of their sanctity is almost as unfavorable to a proper use of them as unconcern about their contents. We should know why and how they are to be valued, if we would derive from them the good which they are meant to bestow.

Even he who denies the divine authority of the Scriptures is not justified in treating them with neglect. As containing some of the oldest writings in the world, as presenting some of the finest specimens of composition both in poetry and prose, as offering the soundest maxims for the regulation of conduct, and as the sources from which wise and good men have for ages drawn their rules of life, and which almost the whole civilized world acknowledge as the support of their religious faith, this volume deserves the respectful attention of the sceptic and the infidel. What then should be the views and feelings entertained concerning it by the christian believer—by one who confesses that in it he finds his law and his hope.

An *intelligent* estimation of the Bible will prepare us to understand and use it. Such an estimation supposes the knowledge of certain facts.

1. That it is a *collection* of writings. It is not a volume composed by one person, and published at one time; but a collection of tracts, historical, poetical, didactic, narrative, argumentative, epistolary, witten at various times and by different individuals—in different places and at long intervals. They differ in respect to their purpose, style, and character. To consider them as one book proceeding from the same pen is as gross a mistake, as he would commit who should suppose that an edifice, the foundation of which was laid centuries ago, while every subsequent age had enlarged it with additions in various styles of architecture, was planned and executed by one builder.

2. The Bible is a collection of *old* writings. They were composed at different periods, but all of them are ancient. The most modern is nearly eighteen hundred years old; the ancient unquestionably more than three thousand. I need not here remark on the importance of this fact in enabling us to judge correctly of what we read. Every book bears more or less the stamp of its age, and this should be considered that we may obtain from the perusal either its spirit or its meaning.

3. The Bible as it comes into our hands, is a *translation*. We have it indeed in the original tongues, but most readers see it only in an English version. It was written in Hebrew and Greek, neither of which is now a spoken language.* This circumstance should be remembered in studying its pages, as we shall not then be surprised at some obscurities, nor be unwilling to admit an alteration which will more faithfully exhibit the sense of the original.

4. The Bible is a book of *divine instruction*. It contains the records of God's dealings with man as a recipient of moral truth. It presents us with the history of true religion. It informs us what God has said and done in a supernatural or unusual manner for the improvement of men. The Scriptures teach us all that can be known of the miraculous revelations with which our world has been favored, and they teach us all that we need to know of our duty and destiny. Hence they have been called the divine word, or the Word of God, because they preserve what prophets and apostles and Jesus Christ, teachers inspired by God, spake as he gave them commandment.

5. The Bible is a work of *human composition*. It is written in human language, and must be interpreted according to the rules used in ascer-

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* The modern Greek is a different language from that of the New Testament.

taining the meaning of human language. This principle, however it may have been disregarded, is too obviously true to need the support of argument. If the Bible communicate a revelation from God to men, its language must be such as men can understand; else there is no revelation. The apostle's inquiry is pertinent and forcible in this connexion; 'except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?' Except the book be intelligible, how can it give instruction? In addressing men, God uses the language of men; and they who inscribed on the pages of holy Writ the record of his truth used the language of their contemporaries, and observed the same laws of composition which they would have observed in writing on any other subject.

A proper regard to these facts will assist us much in an intelligent use of the Bible; if we neglect them, it will be impossible for us to arrive at a just understanding of Scripture. There are other facts which should be remembered; but these lie at the very foundation and commencement of a study of the Old or New Testament.

FROM THE PIONEER AND VISITOR.

"KNOW THYSELF."

Perhaps there is no attainment more difficult, than a knowledge of ourselves. We are so disposed to be partial, to find excuses for our conduct; to blame any for mentioning our faults, and to esteem ourselves better than others; that we are prevented from forming a correct judgement on our characters. But though this knowledge is difficult, it is far from being unattainable. The capacities of men, together with the instructions of Scripture, warrant the belief, that it is within the reach of all. And though it might shock some, at first; though it might fill them with horror and shame; though they might find deformities, defiles, and pitfalls, which were unexpected;—still, these discoveries would be the first hopes of improving their condition; and the means of placing them on the rock of safety.

Hence men in all ages, have attached great importance to the injunction, "know thyself."—The heathens placed the highest estimate upon it, and considered it of divine origin. The inspired writers urge it, in various instances; and in the most pointed and forcible manner. The wise man says, "Keep thy heart with all diligence, for out of it are the issues of life." "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." Thus we see, that no study is so important, as the study of the heart; and that the trophies of war; the trappings of power; and the honors of earth, are not to be compared with that knowledge which subdues the passions, which rules the spirit and regulates the life. Hence, we are commanded to "guide our hearts;" to "apply them to wisdom," "to understanding," "to knowledge," "and instruction;" to "prepare them unto the Lord;" to "commune with them;" and to "wash them."

1. The propriety of these commands will be more evident by considering, that self knowledge is necessary to the government of our thoughts. Many I know are of the opinion, that our thoughts are as uncontrollable as the wind; but as reasonably might they contend, that we have no control over our actions; for what are actions, but thoughts, terminating in execution? That thoughts are subject to our control, is evident from our ability to pursue one plan, and to have this the subject of our meditation. I do not mean, that the imagination will never lead us from this; that surrounding objects may not impress our minds with different subjects; and that we can so control ourselves, as to have our minds constantly fixed upon the plan of our pursuit—but that we can so far govern our thoughts, as to have them in general, usefully employed, and not wandering through vicious speculations; through romantic regions; and indulging in idle fancies.

Hence, if we have a proper knowledge of ourselves, we shall so discipline our mind, as to have it fixed upon useful objects, guarded against idleness; against criminal plans; and impressed with a sense of the Divine presence.

2. Self knowledge will make us charitable. It is no rare occurrence to hear people censure and reproach others, for faults by which themselves are distinguished. The beam in their own eye, is so big, that they cannot see their own character, and instead of reproaching and criticising themselves, they waste, yea, more than waste, spend their time in increasing their moral pollution, and in heaping upon themselves wrath against the day of wrath. From such a fearful condition, self knowledge redeems us, and leads us to study our own faults and errors; to struggle against a disposition to slander and exaggerate; and to throw the mantle of protection over the foibles of our neighbors.

3. Self knowledge will make us humble. How little did the king of Babylon and Haman know of their own hearts. They fancied themselves Lords, and felt that all should pay them homage. They arrogated to themselves excellencies, virtues, and accomplishments, of which they were destitute. And this was always the case with the proud. Hence the Scriptures say, "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "God resisteth the proud; and giveth grace to the humble." The reason is, the humble seek for improvement. Instead of being puffed up; filled with vanity and self importance; they are meek and lowly in heart; they are well aware of the imperfections of man; they know the worthlessness, depravity, and folly of the human character; they are sensible of their own deformities. In a word, the self knowledge they possess, shows them that instead of having cause for pride, they have cause for casting themselves at the foot of the cross, and crying pardon Lord, and accept thy servants, in the name of Jesus.

4. Self knowledge will enable us to profit by the Gospel. We find in that, a description of the various characters in life; but not until we become acquainted with ourselves, do we discover that we are among the condemned. Before this, we can hear the most pointed descriptions of the different bad characters, and remain unmoved. Though ours may be described in every particular, the application is made to our neighbors. But when we become acquainted with ourselves, we then often feel on hearing these descriptions, as did David, when Nathan said, thou art the man. Then we begin to feel our imperfections, our need of improvement, and the many errors of our lives.

How important then is the command, "know thyself"—reader pray God to search and try you; to reveal your character, and give you a full knowledge of your heart.

LAY PREACHER.

We extract the following from the SENTINEL, a weekly paper, published at Stamford, Conn. and edited by Wm. H. Holly, Esq. Several numbers have appeared in its columns, under the head of "*Sermons by a Lay Preacher*," which we have read with much interest. Our extract is from the 16th No.—The sentiments, we conceive, would do credit to any *Desk*.

To be a christian indeed, is the highest character and dignity of which human nature is capable: it is the most excellent thing that ever adorned our world; it is a thing that Heaven itself beholds with approbation and delight. To be a christian is to be like Christ, from whom the name is taken; it is to be a follower and imitator of him; to be possessed of his spirit and temper, and to live as he lived in the world—it is to have those just, exalted, and divine notions of God and divine things, and that just and full view of our duty to man, which is taught in the text we have selected for our consideration: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

Tell me, ye who arrogate to yourselves the high and exalted name of Christian, where is that resignation to the Almighty's will, that generous benevolence to mankind, that zeal to promote their best interests, that meekness and forbearance under ill usage, that unwearied activity in doing good to all, that self denial and heavenly mindedness which shone so conspicuous in Christ, whose holy name you pretend to bear? Alas! if you are destitute of these graces, and yet wear his name, you burlesque it, and turn it into reproach both to him and yourselves. A beggar that fancies himself a king, and trails his rags with the gait of majesty as though they were royal robes, is not so ridiculous as one that will usurp the Christian name without a christian practice—without doing unto others all things whatsoever they would that others should do unto them; and yet such christians are the favorites of the world. Men often complain of bad neighbors, when they are the occasion of it by being bad neighbors themselves. There is hardly any place so bad, but a benevolent, inoffensive man may live peaceably in it; the contentious will always meet with contention, for they raise the storm which disturbs them. The cheapest way to be treated well by others, is to treat others well ourselves, and unless we thus act, unless we conscientiously observe the duties of social life, unless we are cautious not only not to omit our duties to God, but also not to omit the duties we owe to our fellow creatures, we cannot consistently claim the christian name. The most plausible experiences, the greatest dilligence and zeal in devotion, the most promising professions of religion, and daily and nightly attendance on religious worship, will not entitle us to the dignified appellation of Christian, unless we strictly observe the divine law, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; *for this is the law and the prophets*." Would you desire that another should love you, be ready to serve you, and do you all the kind offices in his power; sympathize with you in affliction, promote your happiness, and relieve you in distress? Would you have him observe the rules of strict justice in dealing with you? Would you have him tender of your reputation, ready to put the kindest construction upon your actions, and unwilling to believe or spread a bad report concerning you? Then do ye even so to him; call him not an infidel, if, forsooth, ye may differ in some non-essentials; strive not to get as much for what you sell, and give as little for what you buy, as you can; be not anxious to magnify the indiscretions and faults of your neighbors; but let the golden precept of my text prompt you in all your words and deeds. Finally my christian friends, let not *self-interest* be your pursuit and *self-love* your ruling passion, if you would be christians indeed—let the world see that you are really the better for your religion, and that your profession is not a vain, idle, ostentatious pretence. I have this particular much at heart, and therefore I hope you will patiently bear with me, and not impute to me wicked motives, of which I am innocent, for speaking thus plain, for I would to God *Therefore all things whatsoever ye would that men should do to you*, that ye would do *even so to them; for this is the law and the prophets*.

We make the following extracts from the Circular Letter of the New-York and Philadelphia Association, by Br. Z. FULLER, not having room for it entire.

We are happy in being able to say, thatt he societies in fellowship with this Association enjoy unusual prosperity; and that in many places within the limits of the Association, where no societies have as yet been formed, the good and glorious cause of Universalism is fast gaining ground. Both in the city and in the country, among the *candid* and *reflecting* portion of the community, a deep and lively interest is manifested, and a decided preference is sure to the cause of liberal christianity. At Easton, where the Association convened, much attention has of late been awakened among the people to the sentiments we advocate; and we doubt not, that if the friends in this place *persevere* in the good cause in which they have so happily engaged, which, we trust, will be the case, a Universalist society will shortly be organized here, that will reflect much credit upon the town, and be a bright and shining star in the firmament of the moral and religious world. We would say to the liberal christians at Easton, be men—think like men, and above all, *act* like men with respect to the subject of religion. Have an opinion of your *own*. Profess and support what you believe to be the truth of Almighty God, and willingly and cheerfully abide the result. And may the Lord strengthen you to the performance of the same.

Brethren of the Abrahamic faith; we felicitate you on the unprecedented prosperity which attends the cause of religious truth throughout the country. A spirit of free inquiry is abroad in the land which will not, cannot be put down. From all points of the compass, tidings of mental emancipation, from the galling chains of religious superstition, false prejudices, and priestcraft; and of the rapid advancement of liberal christian principles among the people, are continually saluting our ears and gladdening our hearts. To our friends who, from various sections of the country, are continually sending forth the macedonian cry of "come over and help us," we would say, brethren, form yourselves into societies, where such is not the case, and make suitable provision according to your means, to minister to the temporal necessities of those who may visit you. Without this, you cannot reasonably expect to enjoy the studied labors of the gospel ministry. It should be recollected, that "the laborer is worthy of his hire," and that "he who preaches the gospel, should live by the gospel." Remember, brethren, that thanks and kind wishes, however good in their place, will not feed the poor minister's children, nor clothe their shivering limbs.

To our ministering brethren we beg leave to say: be unwearied and zealous in the glorious contest in which you are engaged against superstition, ignorance, and spiritual wickedness in high places; and may the God of battles teach your hands to war and your fingers to fight.

Our young brethren will allow me to say: be studious, be frugal, be sober, be faithful. Shun every appearance of evil, both in your walk and conversation. Guard as much as possible against that lightness and levity so common to the youthful mind, that the ministry be not blamed; but in all things approve yourselves as the ministers of God.

Brethren—we have every reason for encouragement and rejoicing. We shall be victorious in the cause in which we are engaged, for great is truth, and it must prevail. It is a glorious cause that we have espoused. It is the cause of reason, of humanity, of truth divine—the cause of God. The writer who is now permitted to address you, having publicly served this cause for the last ten years—a third part of his whole life thus far, can bear testimony with his brethren, that the cause is indeed ever near, ever beautiful, ever interesting.

Finally—Let us act well our part, so that when we are required to go into fellowship with the worm, and to mingle with the clods of the valley, we may be cheered with the reflection of having done our duty to God, to the world and to ourselves. Adieu.

ZELOTES FULLER.

FROM THE BOSTON TRUMPET.

CONSOLATION.

"Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not?" Isa. lv, 2.

The words which head this article, were brought to our mind this evening, with peculiar force. Having through the day mingled with the busy throng, all eager to perform their allotted duties, we, at evening, returned to our dwelling, to enjoy the society of relatives. No sooner had we returned home than we were summoned to the chamber of sickness: here we found a young man pale and ghastly; he was racked with pain, and from all appearances, a few hours would close his mortal existence. A few days before, he was in the prime of activity, health was his companion, and strength attended his steps; but soon sickness reduced him, and he was prostrate upon a bed of pain.

Around his couch hung an anxious mother, who wept to behold the agony of her son; and an affectionate sister displayed her love, by the flood of tears that flowed down her cheeks.

They wished for some one to console them, and sent for a minister of condemnation to bear their desires to the throne of grace. He came; but not with that compassion manifested by Jesus when the sisters mourned the death of their brother; but with a cold unfeeling air he entered the chamber of sickness, and so far from binding up the broken hearted, or saying "weep not," he talked of the wrath of God, of endless misery, and added that he "came too late to do any good." We were astonished at this, for we expected to have heard something of a Saviour's love, but here he was silent: he pointed them not to the Lamb of God, who taketh away the sins of the world; he said nothing of the goodness of our Creator; nothing of his kindness and tender mercies; nothing of the good tidings of salvation, nor would he cheer even the mourner's heart; but misery, never ending misery, was the burden of his tongue.

He prayed; he commended the young man to the special attention of God; he prayed that he might be spared long enough to make his peace with him, and that he would prevent his coming to him unprepared; he closed, and after a few more moments he left the house, having added affliction to grief, and removed every source from which comfort might be drawn.

Our hearts bled, while witnessing this scene: we left the chamber, and in casting our eyes on the works of nature, we saw a God of goodness shining in them all. We opened the word of God: here we found bread enough and to spare; and while the unhappy relatives were distrusting the mercy of God, and in doing this were filled with grief, we longed to point them to the fountain of impartial grace.

How many such scenes daily occur! how many instead of drinking the pure waters of life, are spending their strength, and all their substance, for the bitter waters of damnation! O had we the powers of an angel, we would cry aloud: "wherefore do you spend your money for that which is not bread? eat ye that which is good, and let your soul delight itself in fatness."

Many men have been capable of doing a wise thing, more a cunning thing, but very few a generous thing.

FROM THE CHRISTIAN INTELLIGENCER.

CORRUPTIONS OF CHRISTIANITY.

This is called an enlightened age; yet how comparatively small are the number, who have the means to judge correctly of this matter; though the Bible is daily spread before them! However vain or censorious in regard to the views of others, such a remark might first appear, it is nevertheless true. How then happens it, in the mid-day light of an inquiring age, where people boast of their bible knowledge, and religious instruction, that so many relicts of former corruptions and modern perversions in the christian code, should be so pertinaciously adhered to and inculcated? They, no doubt, had their origin partly in the imbecility, and partly in the wickedness and ambition of those who were the pretended defenders of the faith once delivered to the saints. Man being always the same under similar circumstances, the same causes have continued to exist, and will continue so to do, so long as an aspiring clergy can control the minds of the less informed multitude, by a sanctimonious garb, and a pretended holy zeal for the good of immortal souls. It is not strange that such should have been the effects, under certain governments, and during certain periods of time, when a general intellectual night pervaded the eastern world; but again the question presents itself, why does such a state of things yet continue, in a land exalted for religious inquiry and religious freedom? The force of habit and education, have oftentimes as strong, and as abiding impressions, on the minds of the learned or well informed, as upon those who constitute the great mass whose opportunity and whose inclination to investigate truths may have been much less. Both of these causes still continue to exert an influence in this country, unfavorable to the immediate triumph of those pure and distinguishing doctrines of christianity, which were penned down by the primitive christians, for our instruction, for the rule of our faith and practice, pertaining both to our present and future good.

Although many corruptions were shaken off at the commencement of that era, emphatically termed the *Reformation*, yet there are too many still left to disgrace the christian church, and to obstruct that path, otherwise, smooth and engaging, with thorns and noisome reptiles—and thereby render it a land of shadows, darkness, doubt, and horrible despair.

FROM THE UNIVERSALIST WATCHMAN.

ADDRESS

Of JOEL AMSDEN, of Malone, N. Y. in view of his approaching Dissolution.

Be it known unto all people, that I, JOEL AMSDEN, of MALONE, in the county of Franklin, and state of New-York, in the year of our Lord one thousand eight hundred and thirty-one, in the month of August, in the sixty-third year of my age, in view of my immediate dissolution, unto the several churches in the town of Malone, and to the professedly religious of every name, and to all others in every place, make this address.

BRETHREN,

In the name of our Lord Jesus Christ, and by the grace of God, the common Father of our spirits, in whom we live, and move, and have our being, I now address you in the faith and charity of the gospel. By the good providence of God, I have arrived to the good old age of three score and three years. And now standing on the confines of the eternal world, about to take my departure to that undiscovered "country from whose bourn no traveller returns," and feeling a deep interest in the present and future welfare, of all my fellow-nature in general, and of every individual in particular; I am prompted thereby to exhibit to you this fruit, as a testimony unto all men of the impartial grace and salvation of God.

In the early years of my childhood, I was instructed by my parents to believe, in what I now understand to be, a partial and limited salvation; confining the free and unmerited gift of eternal life, through Jesus Christ, to a part only of the human family. But in due time it pleased a just and merciful God, when the light of reason and understanding expanded the powers of my mind and a greater maturity of judgment qualified me for reflection, to reveal in me, as I believe by his Spirit, without the assistance of man, the testimony of his Son. My mind was turned by an impulse over which I had no control, from the witness of men, in relation to the gospel, to contemplate and receive the witness of God. The scriptures of the old and new testament became the right hand man of my counsel, and by their concurring testimony in relation to the will and grace of God, a good and sure foundation was laid in my mind, for the exercise of a faith and hope which has proved, through all the vicissitudes and afflictions of life, the anchor of my soul, and is now, in the moments of my rapidly approaching and hourly expected dissolution, the joy and solace of my mind. The prophets, as they were moved by the Holy Spirit, spake of God, and of his salvation; and inasmuch as they represented him greater and better than man, so I beheld in him a greater and a better good. In the order of his works—in the economy of his providence—I saw and heard a perpetual memorial of his impartial goodness; while his servants, the prophets, confirmed the truth, that the Lord is good to all, and his tender mercies are over all his works. By these witnesses I was invited to reason with the invisible power which gave existence to intelligent and sentient beings. He invited and taught me to look to him, saying, "I am God, and beside me there is none else." He it was to whom belonged the prerogative of "declaring the end from the beginning." I was taught to contemplate him as the Almighty—the Creator and governor of the world; and as such with an unresisted hand, "doing his will in heaven, and among the inhabitants of the earth, as seemed him good."

Here follows his views of the design of God in creation, in sending his son, &c. with the scripture proofs therefor. We pass them over as familiar to our readers. His ideas relative to the Divine administration are clear, and we think abundantly sustained both by reason and revelation. We give them with the concluding part of his address.

Respecting the punishment of sin, we are assured that it shall not go unpunished. God will render to every man according to his deeds. He will by no means clear the guilty. "He will recompense the righteous in the earth; much more the wicked and the sinner." But I am instructed to understand, that the justice of God, in the punishment of sin, is not incompatible with his mercy which saves. God is a "just God, and a Saviour." "He is just having salvation." Divine justice and mercy is not hostile to each other. He is merciful in punishment, and just in salvation. All his ways are equal: In the salvation of man, justice shall not be disappointed; and mercy shall not be sent empty away. In the salvation of man by Jesus Christ, "justice and mercy have met together; righteousness and peace have embraced each other."—Even the judgments of God, when they shall be manifested, shall be unto victory. When the height and depth, and length and breadth of the love of God in the Gift of his son, beamed with the effulgence of truth on the mind of the Apostle, and made known to him, how "God had included all men in unbelief, that he might have mercy upon all," it filled his heart with joy and peace, and led him to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out." The judgment which reigned unto the condemnation of all by one offence, we contemplate as swallowed up in the obedience of one righteousness unto the justification of all men unto eternal life, according as the apostle says, "as in Adam all die even so in Christ shall all be made alive." Instructed by the revelation of truth, I am taught to adore and worship one God, as the Almighty and merciful Father of the spirits of all flesh, who will have all men to be saved; and to contemplate and regard all men as brethren for whom, in love, without respect of persons, Christ died and rose again, that he might redeem them from all iniquity. In this faith God has enabled me to live for half a century of years, and still enables me to stand. And now in the face of death, and on the borders of the grave, for the last time in this world to address you and leave you this testimony of my faith. In peace with God, with myself, with you my brethren, and with all men, I now, in the faith of God, and the good hope of a better world, where I anticipate to meet you all redeemed from death by the blood of the lamb who died to atone; I extend to you the parting hand, and salutation of peace; and may the peace of God reign in your hearts, and be manifested before all men in your lives. Let bitterness and wrath and strife be done away from among you, and let brotherly love continue—follow peace with all men, and endeavor to possess that charity which is the bond of perfectness, which believeth all things and thinketh no evil. Say not again after my departure that the faith of Universal salvation will do to live by, but not to die by; for by my own experience I know that it has proved a consolation through all the changes of my life, and an anchor of hope to the soul in the trying hour of death. I have endeavored, as saith the apostle, to sanctify the Lord God in my heart, and to be able and ready to give all men a reason of the hope that is in me. These reasons are here given, and I leave them with you. Brethren, Farewell—Having kept the faith, I am now ready to be offered, and the time of my departure is at hand.

"I go where nothing can annoy;
Adieu to sin, fear, pain, and wo,
And welcome bright eternal joy."

Henceforth there is laid up for me a crown of righteousness, even eternal life, which the Lord, the righteous Judge, shall give me at that day. Amen.

Then follows a *Confession of Faith*, made in his last moments, in presence of his family and others, the last article of which we copy.

I believe that Jesus Christ must reign until he shall have subdued, reconciled, and gathered together all things in himself, and saved them all by his grace with eternal salvation to the glory of God. In this faith I am now reconciled to his will, commending my spirit to him who gave it, and the spirits of all flesh, to be henceforth wholly his for sanctification and salvation in the glorious resurrection, that great day of the Lord Jesus.

Even so, Lord Jesus, come quickly. Amen.

JOEL AMSDEN.

FROM THE L. I. INQUIRER.

CHRISTIAN LIBERTY.

MR. EDITOR—The arguments against *Exclusive claims to Religion* having met your approbation, and the approbation of many of your readers; in furtherance of the same design of reasoning down the intolerant spirit now so prevalent; a few further properly marked quotations are likewise respectfully submitted. To obtain candor in thinking, in communities where numerous persons are united in a strenuous attachment to long established fetters, demands "line upon line and precept upon precept." Slow, however, as may be the progress of just principles, the more firm will become their ultimate conquest.

Christian Liberty is a preliminary doctrine of right, prior to all examinations of Christian doctrines. "If this be disallowed, voluntary piety is the dream of an enthusiast; and the whole Christian mission is one muster roll of statesman's tools, a disgrace to their species, and a contradiction to their profession. Christian liberty in Italy, is liberty to be a Roman Catholic—that is, liberty to believe what the Bishop of Rome affirms to be true, and liberty to perform what he commands to be done. Christian liberty in some reformed churches, is liberty to renounce what the reformers renounced; to believe what they affirmed, and to practice what they required." We have not so learned Christ. Christian liberty, we think, is liberty to be a Christian. "One part of Christianity contains propositions to be believed. Liberty to be a Christian believer is liberty to examine these propositions; to form a judgment, and to come to a self determination according to our own best abilities. Another part of Christianity consists of practical duties to be performed to God, our neighbor, ourselves—liberty to do which, constitutes liberty to be a practical Christian." Liberty to examine a proposition or to do an act, implies liberty to reject all arguments for their belief or performance, if they appear inconclusive, as well as to admit them if they appear demonstrative. "I have a full demonstration in nature, that there is one God—that it is impossible there should be more than one—that he is wise and bountiful. Should any religion, which pretends to be divine, affirm that there is a plurality of Gods; or that God is not intelligent and kind—I have a right to reject this pretended revelation." While I can prove the displays of Supreme perfection, wisdom, and goodness, I cannot but reject all partial explications of the Scriptures which tend to controvert this plainest evidence of my senses.

"Subscription to all human creeds, implies two dispositions contrary to true religion; and both expressly forbidden by the author of it. These dispositions are, love of dominion over conscience, in the imposer, and an abject preference of slavery in the subscriber. What can a declaimer mean, when he declares the belief in a certain number of propositions essential to the eternal salvation of man? The Creator forms two men with different organs of body, and different faculties of mind—ten thousand of the one wanting to make up the equal of the Newtonian soul of the other. Is it creditable that the common parent and kind benefactor of both, would require similar belief and practice from two men so differently constituted? How unlike himself, such a deity! To grasp the globe with a human hand—to make a cup contain the ocean—to hide the sun in a snuff-box, are projects of children's fancies. Ascribe not such weakness and inconsistencies to *the only wise God!* We mean not to deny or affirm any propositions contained in human creeds; but that they ought not to be imposed upon the disciples of Christ, to the destruction of Christian liberty."

"Were Christians all sincere in their professions of moderation, candor, and love, they would settle this article of IMPOSITION, and this given up, there would be nothing else to dispute. Our objections lie neither against surplice nor service-book; but against the imposition of them—and on principles the same, against every imposition upon Christian liberty. Let one party of Christians worship God as their consciences direct. Let not other parties be implicated for doing the same. That error is fatal to religion itself, which induces to make it a patron of intolerance."

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, NOVEMBER 19, 1831.

THE DIFFERENCE.

"We love him [God] because he first loved us."
1 John iv, 19.

There appears to us a radical difference between the morality of Limitarians and Universalists. The former are moral, (when their morality is a consequence of their faith,) because they hope by their good works to appease an angry God and make him love and save them from an endless hell, who otherwise would hate and consign them over to its torments. They are moral thus far, from *selfishness*, which Dr. Hopkins tells us is *sin*. They expect God will love them, *because* they *first* loved him. Not so with the Universalist. His love to God is a *consequence* of God's love to him. His morality springs from the *goodness* of his Father. He does not expect that his good works will make God his friend any more than he was before. He is moral from *gratitude* and *affection*. The difference then is this; the Universalist is obedient because his Father is *good*, the Limitarian because he hopes by his obedience to *make him good*. We might compare one to a flower that discloses its beauty and diffuses its sweets, *because* the sun sheds its light and heat upon it—the other to a flower that blooms, were it possible, in all its loveliness and fragrance, to *induce* the sun to yield it his needed influence. S.

REPENTANCE.

By repentance let us not understand a temporary feeling of sorrow arising more from the fear that our faults are known and expose us to punishment than that we are guilty of them—a sorrow that soon passes away and leaves us unreformed. Genuine repentance requires that we should *forsake* our sins, not that we should sigh over them for an hour and return again to their commission. Such repentance, though far too common, is but mockery.

Neither let us suppose, as too many seem to do, that by one day's repentance we are forever perfected—that we have no more sins to regret, no more failings to amend. In the world we are exposed to daily temptations. Often by its seductions shall we be drawn aside from the straight and narrow path of virtue and peace. We need a constant watch over ourselves, and sincere repentance must often still restore us to the way of duty in which alone true happiness can be found. S.

OUR REASONS.

We are often asked why Universalists preach and write so much against endless misery. In reply, we observe, first, that we believe the doctrine of endless misery to be an *error*—a gross and prevalent error; and as we love the *truth* we are bound in duty to our conscience and our God to oppose it. Second, we believe it a *dangerous error*, destructive alike to human hopes and happiness, and leading in its train despair, insanity, suicide and murder. As we love our race then, and are formed to sympathize with human suffering, we are called upon by every principle of philanthropy and virtue to lift up our voice against an invention of men that thus scatters blighting and misery over our country. Third, we believe the doctrine in question to have been the cause of much of the persecution and bloodshed in the christian church. It will hardly be denied that it fosters an exclusive and self-righteous spirit, and we hazard nothing in saying it has been, directly or indirectly, the source of more ill will and persecution than any, I had nearly said, all other heresies in Christendom. But lastly, we believe it to be derogatory in the first degree to the *character of God*. It attributes to the Deity dispositions and principles of action that stamp with indelible infamy the character even of sinful and ignorant man. It represents him as a God creating to make eternally wretched—as a Father delighting in the torments of his children—as a Judge, influenced by *partiality* and *revenge*.

We now appeal to all, even the most strenuous advocates of the doctrine in question, if we are not under the strongest moral obligations to do whatever we can to destroy it? As we love truth—as we love our fellow men—as we love our God and Father, we must and will, constantly and untiringly, oppose the doctrine of endless misery. S.

RELIGION.

There is, we believe, in our day, too little of the religion of Jesus—of that quiet, noiseless, unostentatious, charitable spirit, that imparted such an indescribable charm to the character of our master. Now all is bustle and noise and zeal. That religion whose bond of perfectness is *charity*, is almost antiquated. He who should only "deal justly, and love mercy, and walk humbly with his God," would be no better than a Universalist. That religion which watches and ministers with untiring assiduity in the chamber of sickness, which remembers the widow in her loneliness, and the orphan unfriended in his poverty—that religion, in fine, which can *live at home*, and prepare a man for all the duties of domestic, social, and civil life, is now regarded, alas! of little worth. S.

THE CHRISTIAN TEST.

"We know that we have passed from death unto life, *because we love the brethren*." 1 John iii, 14.

This is the criterion by which the beloved disciple judged of his character. "We *know*," says he, "that we have passed from *death* unto *life*." Now this is the greatest moral change of which the Scriptures afford us the slightest intimation. And what was the evidence upon which he grounded his knowledge, that himself and brethren had experienced it? He appealed to no supernatural operation—he had never felt that it would be just in God to make him endlessly miserable—he had never seen the awful gulf open before him. His proof was nearer and more satisfactory than this. "We *love the brethren*." But whom did the apostle include in the phrase *brethren*—those who belonged to his own church, or those only who were sincere christians? Neither; unless he had forgotten the words of his master. "For if ye love them who love you, what reward have ye? do not even publicans the same? And if ye salute your brethren (that is, those of your own connexion) only, what do ye more than others? do not even the publicans so? The apostle must have done more than a publican, or he had no better evidence that he had *passed from death unto life*. The fact will be found that he loved *all*, even his *enemies*, while the publican loved only his *friends*. Reader, how many think you our modern revivals would add to the Churches if the apostle's test was again brought in practice? and we beg you personally to remember, that none can say "We know that we have passed from death unto life," unless they can add in truth, "*because we love the brethren*." S.

We insert in our present number an article from "The Scriptural Interpreter," a monthly periodical of 48 duodecimo pages, published by Bowles, Boston, and edited by the Rev. E. S. Gannett, of the Unitarian connexion. Its object, as stated by the Editor, "is to furnish the means of acquaintance with the true sense and value of Scripture, and particularly of the New Testament." The first and second numbers which we have perused, are full of interesting and useful matter. It would not be thought flattery to say that these two numbers contain more Scriptural instruction than all the limitarian tracts we have ever read. Our selection is from the pen of its Editor, and we recommend it to a careful perusal. S.

NEW PUBLICATION.

We have received the first number of "The Southern Pioneer and Gospel Visitor," a monthly periodical of 24 octavo pages, published at Baltimore, Md. It is edited by an association of gentlemen, but is under the immediate direction of our beloved Br. O. A. Skinner, formerly of Woburn, Ms. The number before us is well filled with valuable and interesting articles. We hail the Pioneer and Visitor as a new medium for the diffusion of religious truth; and from our intimate acquaintance with its Editor, his talents and zeal in the cause of our common faith, we have every confidence in its usefulness and success. S.

LIBERAL LITERARY INSTITUTION.

Our friends in New-York have the week past been gratified by a visit from our well known Br. S. R. Smith, of Clinton, Oneida Co. We take pleasure in stating the object of his visit. Our readers are probably apprised of the fact that the General Convention of Universalists in the state of New-York, at its session in May last, passed a resolution recommending and urging the establishment of a Liberal Literary Institution, and that the Central Association, which convened in June following, acting with a reference to the same subject, passed a resolution locating the Institution at or near Clinton, Oneida Co.—appointed a Board of Trust consisting of fifteen gentlemen, scattered over the state, of well known probity and liberality of sentiment—an Executive Committee of five, of whom the Chairman, Mr. Joseph Stebbins, is Treasurer, with powers to raise funds and purchase a site, erect suitable buildings, employ qualified instructors, and open a school as early as convenient, for the instruction of youth of both sexes.

A location has been fixed upon at Clinton, a pleasant and healthy village, nine miles from

Utica. Subscriptions to the amount of 6000 or 8000 dollars have been already obtained, and active measures adopted for the immediate erection of a large and commodious building for the accommodation of teachers and pupils. Br. Smith visited New-York as an agent of the Executive Committee for the purpose of soliciting subscriptions from our *wealthy* and *liberal citizens* to aid in accomplishing the desired object. "He made no appeal to the *poor*. He asked not the widow's mite, or the orphan's portion, or the servant girl's hard earned penny." We take this opportunity to observe, that it is deemed necessary to raise $15,000—that a subscription of $10 entitles the donor to one vote in the election of trustees, and every $20 more to an additional vote—that a school for males has already commenced with flattering prospects—and that one for females will open in the course of next week—that young ladies and gentlemen will there be *free* from *attempts* to warp their judgments to a creed, and will enjoy the *rights* of *conscience* unmolested—that it will be the duty of instructors in this institution to teach the principles of *science* and *literature*, not *religion*—and *practical morality*, not the *mysteries* of an *absurd and contradictory Theology*. S.

We cannot forbear expressing the personal pleasure we experienced in meeting for the first time our Br. S. R. Smith whose name is in all our churches. On Sunday afternoon and evening he labored "in word and doctrine" to full audiences in the Grand-street church, and it is needless to say, highly to their edification. In the evening our little house was thronged, and we humbly trust that "the word to the wise" dropped by Br. Smith will not be soon forgotten. The encouraging truth, that we *need* a more spacious edifice, in which to worship "the one only true and living God, who is good unto all, and whose tender mercies are over all his works," is becoming more clearly seen and more deeply felt. The time, we predict, is not far distant when prudent but active measures will be taken by our friends here to erect such a "house of prayer" as their increasing numbers seem already to demand, and their wealth, if concentrated, would enable them easily to accomplish. We mean it not as severe reproof, but we must be permitted to say, in the language of Scripture, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Thus saith the Lord of hosts: Consider your ways. Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and will be glorified, saith the Lord." S.

INTEMPERANCE REPROVED.

We have just received a few copies of a discourse with the above Title, delivered in the Universalist Church, Albany, by Br. I. D. Williamson. The subject is considered under five different heads.—Intemperance in the use of Ardent Spirits—in Food and Dress—in Language and Passion—in Politics—and in Religion. We have been interested in its perusal ourselves, and would heartily recommend it to the notice of our readers. The price is 10 cents. The author will pardon us for making two extracts from its pages. One will be found on our last page, under the head of "*Intemperance in the use of Ardent Spirits*," and the other follows this, under the head of "*Intemperance in Language and Passion*." P.

"To render man a social and happy being, God has endowed him with the faculty of speech. In the proper use of this ennobling power, we can communicate our thoughts to one another, and thus, while we increase our own happiness, add to that of our fellows, comfort one another in affliction, and rejoice together in prosperity.—Now, if we so abuse this blessing as to give pain to ourselves or others, we are guilty of the sin of intemperance. Who among us can plead an exemption from this species of intemperance? How often has our language been made the vehicle of malice? How often have our powers of speech been made the instrument of retailing falsehood and slander? How often in breathing out oaths and blasphemies against that God who has abundantly blessed us? And O how often in cursing our fellows? This sin of cursing is carried into the church, and even the minister thinks it no harm to curse nine-tenths of the human race with an endless curse.

Were we to search for the evils which flow from this intemperate use of the tongue, we should find them neither few nor small. What is it that pains the mother's heart and causes tears of unutterable anguish to bathe her cheeks, when she gazes on the sunny brow of her lovely infant slumbering in her arms? What is it that freezes the fountain of joy and causes the gushing waters of grief to burst forth, when she looks forward to the eternal destiny of her child. 'Tis the curses which have been pronounced by one in whom she confided as a minister of God. Go to the dark cells of insanity, view the wild rollings of that eye that once beamed with intelligence, and hear the incoherent mutterings of that voice which once poured forth in torrents of eloquence the deep things of wisdom and knowledge. Do you ask the cause: it is the curses which have been pronounced by one from whose lips the words of consolation and peace ought to have dropped like the rain, and distilled like the dew, to cheer and encourage the benighted wanderer in his pilgrimage here below. Look at this, and tell me if there are not evils to be dreaded from an intemperate use of the tongue.

Again: How often do we seem more intoxicated, yea, completely insane, under the influence of passion. Can any of us plead an exemption from this? Have we always kept our passions in subjection, never permitting them to burst out in fits of anger? Look around you and behold the quarrels and contentions that are tearing the world with intestine broils and divisions and rendering the earth a scene of anarchy and confusion, and tell me if there is not need of being more watchful over our passions. Guard then every avenue of the heart and be temperate in all things.

PICKERING'S LECTURES.

We noticed last week, the proposed publication, by Samuel W. Wheeler, Esq. of Providence, of a new edition of *Pickering's Lectures in defence of Divine Revelation*. This edition will be printed on good paper, with new type, and contain 240 pages, 12 mo. It will be delivered to subscribers, well bound and lettered, at 75 cents. The work will be ready for delivery the last of this, or the first of next month. We should be happy to receive subscriptions at this office, or through our carriers, for the work. Our friends in the country, desirous of obtaining it, by forwarding their names to us, will be promptly furnished. The lectures embrace the following subjects:—"1st. The Existence of God proved by the works of nature, and the evidence drawn from *physical science*. 2nd. The necessity of a Divine Revelation, drawn from the history of man, *with* and *without* a revelation, contrasted. 3rd. The credibility of the Mosaic history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains. 4th. The history of the Deluge, supported by well established facts, and the concurrent testimony of some of the most ancient nations. 5th. The destruction of Sodom and the cities of the plain, proved by the acknowledgments of early writers, and by evidence still remaining on the spot. 6th. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling. 7th. The prophetical writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history. 8th. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and stubborn facts. 9th. Proofs of the genuine character of the books of the New Testament. 10th. Some of the leading causes of *infidelity*, considered, and the hopes of scepticism, compared with those which revelation unfolds. P.

CHRISTIAN PREACHER.

The above is the title of a work published by Br. Wm. A. Drew, Augusta, Me. Not having seen it, we are unable to speak of its merits by personal observation, but judging from the recommendations of others, and the names of contributors to its columns, given below, we should think it an interesting and *useful* work. It is published in monthly numbers, containing *original sermons*, "printed with a view to binding at the expiration of the year." Terms, one dollar per ann. payable in advance. The prospectus states, "The object is to put into the hands of Universalists one or two new sermons, every month, and thus to furnish them with a volume annually, suited to the religious instruction and edification of the common brotherhood.

"The work has now (October 15th) attained its 10th number; and, as far as we can learn, has been well approved and acceptably received amongst the brethren in the different States of the Union—for it circulates more or less in all. These numbers have contained Sermons by Rev. Messrs. Dean, Rayner, Whittemore, Loveland, S. R. Smith, Paige, H. Ballou, 2d. Reese, King, Farnsworth, Willis, Le Fevre, Moore, Hoskins, Balfour, Cobb and Drew. Two more numbers will complete the present volume."

Subscriptions received at this office. P.

FOR THE CHRISTIAN MESSENGER.

FUTURE ETERNAL PUNISHMENT,

Not analogous to the disproportion of Punishment to Crime in this world.

In Bishop Butler's Analogy of Natural and Revealed Religion, there is an attempt to show the probability of future eternal punishment—(as supposed by him to be taught in the Scriptures,) from the evident disproportion which frequently exists betwixt offences and punishments, in the natural government and ordering of things in this world. For instance, that a person should stumble over a stone and dislocate his shoulder or his wrist—that a sailor should fall from the yard-arm of a vessel upon the deck, and break his leg, or be killed on the spot—these are cases, he argues, in which the ruler of Nature has thought fit to establish no bearing or proportion betwixt the offence, (if the term be in such cases allowable,) and the punishment of it. What was the offence—the most that could be supposed or alleged, is carelessness on the part of the person walking, or of the sailor—and what is the punishment? Many days, perhaps weeks or months of pain—possibly a lasting, irremediable lameness through life, and in the case of the mariner, probably death. If, then, he argues, the God of Nature and Revelation, be the same, with what justice can we argue against the probability of future eternal suffering, from its disproportion to the sins of a life, which is but as a span, or a shadow which abideth not. Now, it appears the learned author forgets two things in making this analogy—first, that we are not authorized, either by reason or scripture, to say, that these casualties or consequences, are punishments, or intended as such. It is, in our humble opinion, one of the most culpable things professing christians are guilty of, to assert that such things are *judgments*, (as the term is) upon

the sufferers; and it was in reproof of similar presumption, that Christ put the question as to the fall of the tower of Siloam—"think you they were greater sinners." In the next place, it is not to be supposed that the calamities of this life are unmitigated, irremediable evils. It has even been the favorite topic with Christian divines to show that they are not so; nay, David himself says, "it was good for me that I was afflicted." Certain it is, they have the effect of calling forth those feelings and sympathies, which are the most noble portion of our nature. But can this be asserted, of eternal punishments? Is there any mitigation of its evil? Any good to result? Is it not punishment for the sake of punishment? And so far is it from being designed to excite the sympathies of those who are exempt from its horrors, that we are told, the fountains of pity and commiseration are to be dried up; that those who would in this world have *turned* away in anguish at the sight of human suffering, shall in the future state, look on, not only unmoved, but approvingly, on the eternal writhings of despairing wretches! So much for the analogy. W.

FOR THE CHRISTIAN MESSENGER.

THE TRIANGLE.

The three sides of which we will state as follows:

1st. "Though hand join in hand, the wicked *shall not* be unpunished." "But he that doeth wrong *shall* receive for the wrong which he hath done; and there is no respect of persons." "The soul that sinneth, it *shall* die." "The wicked *shall* be turned into hell and all the nations that forget God," "who will by *no means* clear the guilty." Scripture.

2nd. "There is not a just man upon earth that doeth good and sinneth not." "If we say that we have *no* sin, we deceive ourselves, and the truth is not in us." If we say that we have *not* sinned, we make him a liar, and his word is not in us." "For *all have* sinned and come short of the glory of God." Scripture.

3rd. "All mankind by their fall lost communion with God, are under his *wrath* and *curse*, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for *ever*." "Every sin deserveth God's *wrath* and *curse*, both in this life and that which is to come." Catechism.

Query. If there are *no means* by which God will clear the guilty, and if *all* have sinned, and if the sinner justly deserves *endless* misery, how many will be saved? S. J. H.

FROM THE GOSPEL ANCHOR.

GOSPEL FRUITS.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Scripture.

We are commanded in scripture to be perfect, as God is perfect: that is, to cultivate in our dispositions, those qualities of a *perfectly* moral character, which he possesses in an infinite measure. But we are never told to be *more* perfect, (if we may use the term,) than our Creator. If we bring forth the fruits of the spirit, we must believe that the tree which yields those fruits, or the source from whence they are derived, is of the same character as the fruits themselves. The same fountain cannot send forth sweet and bitter waters at the same time.

1. The first fruit of the spirit is *love*. If, then, we are spiritually minded, we shall exhibit this heavenly disposition. It will be of *unlimited* character, for it will embrace the world of mankind as its object. But if this is the fruit of the spirit, then the spirit that bears this fruit must also be love—GOD IS LOVE. To preach, then, that it is our duty to love all mankind, and to do them all the good we can, and at the same time to say that God will cast some off forever, as the token of his irreconcilable hatred, is, in so many words, to say that we are more perfect than God; or that the stream is higher than the fountain from which it proceeds—which is a contradiction.

2. *Joy* is another spiritual fruit. The gospel, which is "glad tidings of great joy, to *all* people," fills the heart of the believer with a "joy unspeakable and full of glory." Any doctrine that produces despair, sorrow, dismay, suicide and death, is the doctrine of demons, "who believe and *tremble*;" it is not the gospel of Christ, but "another gospel."

3. *Peace* is another fruit of the spirit. He who wishes for peace, will conciliate his enemy, by overcoming his evil with good. The doctrine that teaches, that God, so far from reconciling the sinner to himself, by the rich display of his mercy, will always be at war with him and torment him as his enemy, is opposed to the foregoing premises, and makes the *recipient* of the spirit, more excellent than he who is *author* of it.

4. *Long-suffering* next claims our attention. This fruit leads us to bear with the infirmities of a brother, and not reject him. God is a being of long-suffering and plenteous in mercy. To teach that he will, at any time, lay aside this tender attribute, and cease to bear with the frailties of his creatures, is to teach that he does not *himself* possess those virtues, which he proposes for our imitation.

5. *Gentleness* is the next in order. This fruit is exhibited in a kind and tender exercise of our affections. It is opposed to harshness, rough or cruel treatment. God has more tenderness for his creatures, than the mother has for her sucking child. To say, then, that he will plunge them into everlasting burnings, is a base calumny—an outrageous insult on his moral character.

6. *Goodness* is another fruit. This also is of *universal* application. It knows no distinction, but manifests itself in acts of kindness to all within its reach. Now "God is good unto all, and his tender mercies are over all his works." The sentiment which declares that he is infinitely good to some and infinitely evil to others, is a contradiction to the above named text, and opposed to the most exalted attributes of the Deity.

7. *Faith* comes next. Faith we consider to signify faithfulness, fidelity. Under the influence of this fruit, we shall be sure to perform our promises. This virtue is opposed to all deception or injustice. We read, "God is faithful who hath promised." That is, he will surely perform those promises. He has promised that in Christ, "all the nations of the earth shall be blessed." Those who say that he will not accomplish his promise, make him a liar. They attach a stigma to him, that they would blush themselves to be charged with, and thus they make the Creator less perfect than the creature.

8. *Meekness* is next mentioned. Meekness is another amiable virtue, the twin-sister of charity or love. It teaches us to *win* our brother, and not to *drive* him. It uses for its weapons, mild entreaty and persuasion. Our great master was a pattern of meekness. When we hear, then, that he will divest himself of the character of the lamb and become a lion, we may rest assured that the speaker is transferring his own bad passions to his master, and speaks in *his own* spirit, and *not* in the spirit of Christ.

9. Lastly we notice *Temperance*. Temperance or moderation, is a virtue of excellent character. It is opposed to all impatience, heat, undue severity or harshness. It teaches us to act coolly and justly in all cases and under all circumstances. When God is represented as burning with vengeance, or inflicting unheard of punishment for the transgressions of a few fleeting years, he is represented as the most *intemperate* of all beings. Let us not heed such doctrines. They are a disgrace to the divine character; and instead of making him *supremely* good, they exalt the creature far above the *Creator*.

MORE VICTIMS.

On Friday last, a young female of interesting appearance, was brought to the Insane Retreat in this city from Stonington, Ct. From her language and conduct, there is no room to doubt but that she adds another to the melancholy list of *lunatics* from the effects of religious fanaticism. Much of her conversation related to the supposed awful realities of *endless retribution!* *Rel. Inq.*

A lady from Maine, says a Boston paper, was recently brought to the Insane Hospital, near that city, who had been driven to derangement through the influence of orthodoxy.

LETTERS AND REMITTANCES,

Received at this office, ending November 17th.

F. A. Smith, Stamford, Ct.; Wm. George, Pottstown, Pa.; John K. Wright, Easton, Pa.; Edwin J. Horn, Clinton, N. J. $2; P. M. Buckrom, L. I. $2; T. Purdy, Rye, N. Y. $2; P. M. New-Brunswick, N. J.; Rev. Z. Fuller, Philadelphia; H. Parcells, Newark, N. J. $2; J. Norton, Hightstown, N. J. $2; M. B. Allerton, Dover, N. Y. $1; A. A. McNeil, Bridgeport, Ct. $2; Rev. O. Whiston, Oswego, N. Y.

THE GRAVE.

"Why," says Ossian, "should'st thou build thy hall, son of the winged days? thou look'st from the towers to-day; yet a few years, and the blast of the desert comes—it howls in the empty court, and whistles around thy half worn shield!" Then why should man look forth as he fondly hopes, upon the sunny future, with the eye of fancy, and lay up the golden visions which have passed like sunbeams in pilgrimage, in the hopes of brighter ones yet to come, when to-morrow the clods may be heaped upon his coffin, and above his quiet rest the sepulchral yews be trembling in the wind! Alas! if there is aught on earth which should subdue pride—which should make men feel that "the rich and the poor meet together and the Lord is maker of them all"—it is the GRAVE! It is there resentments die—revenge and ambition are satiated; it is there, above the urn of sorrow, man must learn that

——Life is a torrid day;
Parched by the wind and sun—
And death the calm, cool night,
When the weary day is done!

THANKSGIVING.

Gov. Peters, of Connecticut, has appointed Thursday, the 24th day of November, as a day of Thanksgiving, Prayer and Praise, throughout that State.

Gov. Throop has appointed Thursday, the 8th day of December next, as a day of Prayer and Thanksgiving throughout this State.

RELIGIOUS NOTICES.

Br. ROBERT SMITH, will preach at Hightstown, N. J. on Sunday, the 27th inst. The friends there will please make the necessary arrangements.

Br. S. J. HILLYER, will preach in Middleville, N. J. on Sunday, the 27th inst.

BOOKS,

For sale by D. TUTTLE, 372 *Grand-st., N. Y.*

A correct edition of the Saybrook Platform—Ancient and Modern History of Universalism—Winchester's Dialogues—Streeter's Hymns—Balfour's Reply—Rayner on Awakenings—together with a great number of interesting and useful Tracts, Sermons, Pamphlets, &c. &c. "Come and See."

FROM BLACKWOOD'S MAGAZINE.

DREAMS OF HEAVEN.

BY MRS. HEMANS.

Dream'st *thou* of Heaven?—What dreams are *thine?*
Fair child, fair gladsome child!
With eyes that like the dewdrop shine,
And bounding footstep wild.

Tell me what hues th' immortal shore
Can wear, my Bird! to thee
Ere yet one shadow hath passed o'er
Thy glance and spirit free?

"Oh! beautiful is heaven, and bright
With long, long summer days!
I see its lillies gleam in light
Where many a fountain plays.

"And there unchecked, methinks, I rove,
Seeking where young flowers lie,
In vale and golden-fruited grove—
Flowers that are not to die!"

Thou Poet of the lonely thought,
Sad heir of gifts divine!
Say, with what solemn glory fraught
Is Heaven in dream of thine?

"Oh! where the living waters flow
Along that radiant shore,
My soul, a wanderer *here*, shall know
The exile-thirst no more!

"The burden of the stranger's heart
Which here unknown I bear,
Like the night-shadow shall depart,
With my first waking there.

"And borne on eagle-wings afar,
Free thought shall claim its dower
From every sphere, from every star,
Of glory and of power."

O woman! with the soft, sad eye
Of spiritual gleam!
Tell me of those bright realms on high,
How doth thy deep heart dream?

By thy sweet mournful voice I know,
On thy pale brow I see,
That thou hast lov'd in silent wo,
Say what is Heaven to *thee?*

"Oh! Heaven is where no secret dread
May haunt Love's meeting hour;
Where from the past no gloom is shed
O'er the heart's chosen bower.

"Where every sever'd wreath is bound;
And none have heard the knell
That smites the soul in that wild sound—
Farewell, Belov'd, Farewell!"

INFLUENCE OF CHRISTIANITY,

In elevating the female character.—J. G. CARTER.

There is one topic, intimately connected with the introduction and decline of Christianity, and subsequently with its revival in Europe, which the occasion strongly suggests, and which I cannot forbear briefly to touch upon. I allude to the new and more interesting character assumed by woman since those events. In the heathen world, and under the Jewish dispensation, she was the slave of man. Christianity constituted her his companion. But, as our religion gradually lost its power in the dark ages, she sunk down again to her deep moral degradation. She was the first to fall in the garden of Eden, and perhaps it was a judgment upon her, that, when the whole human race was now low, she sunk the lowest, and was the last to rise again to her original consequence in the scale of being. The age of chivalry, indeed, exalted her to be an object of adoration. But it was a profane adoration, not founded upon the respect due to a being of immortal hopes and destinies as well as man. This high character has been conceded to her at a later period, as she has slowly attained the rank ordained for her by Heaven. Although this change in the relation of woman to man and to society is both an evidence and a consequence of an improvement in the human condition, yet now her character is a cause operating to produce a still greater improvement. And if there be any one cause, to which we may look with more confidence than to others, for hastening the approach of a more perfect state of society, that cause is the elevated character of woman as displayed in the full developement of all her moral and intellectual powers. The conjugal confession of Eve to Adam,

"God is thy law, thou mine; to know no more
Is woman's happiest knowledge and her praise,"

has grown to be obsolete. The influence of the female character is now felt and acknowledged in all the relations of her life. I speak not now of those distinguished women, who instruct their age through the public press; nor of those whose devout strains we take upon our lips when we worship; but of a much larger class; of those whose influence is felt in the relations of neighbor, friend, daughter, wife, mother. Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last acts of kindness when death comes? Where shall we look for those examples of friendship, that most adorn our nature; those abiding friendships, which trust even when betrayed, and survive all changes of fortune? Where shall we find the brightest illustrations of filial piety? Have you ever seen a daughter, herself, perhaps, timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave?

But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline, which is to form, of a being perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator. Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongues to lisp in prayer. She watches over us, like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us, and blesses us, when she lives not otherwise upon the earth. What constitutes the centre of every home? Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sick with disappointment? Where shall the truant and forgetful husband go for sympathy, unalloyed and without design, but to the bosom of her, who is ever ready and waiting to share in his adversity or his prosperity. And if there be a tribunal, where the sins and the follies of a froward child may hope for pardon and forgiveness this side of heaven, that tribunal is the heart of a fond and devoted mother.

BEAUTIFUL EXTRACT.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us: leaving the thousand streams of our affection to flow back in an Alpine torrent upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows, will stay in our presence forever.

Intemperance in the use of ardent spirits.—That this is a deadly scourge which has spread far and wide in our country, and overwhelmed in the angry billows of destruction many of the brightest ornaments of society, is a most lamentable fact.

That its influence is deeply and extensively destructive, is also true. It has entered the hall of legislation and polluted the court of justice, and even disgraced the sacred desk with its pestilential breath. It has taken possession of the father—sent him headlong to the tomb, and cast his famishing children helpless upon the cold charity of the world. It has seized the child and brought down the grey hairs of the parent with sorrow to the grave. It has added keenness of despair to the wounded feelings of mourners. It has pierced the core of the childless mother's heart, with the painful truth that her darling child died a miserable sot. It has carried strife, contention, anarchy, confusion, misery and ruin in the bosom of families.

It has invaded the sanctuary of domestic peace;—quenched the fire on the very altar of social enjoyment, and scattered devastation and death over the territories of conjugal felicity. I have seen the blooming youth, on whose cheek glowed the rose of health and strength—who was the joy of doting parents, and the pride of a numerous circle of friends, lead to the Hymeneal altar the beautiful confiding and lovely female. I have heard him there before the eternal God and man, give the solemn vow of constancy and affection——a few short years roll into the dark bosom of eternity. The solemn vow is forgotten; the waters of intemperance have quenched the pure flame of affection, and a bloated curse to himself and mankind, he lives only to mingle misery, deeper and more deadly misery, in the cup of his worse than widowed wife and orphan children. I have seen him when reeling from his midnight carousals he enters his wretched abode. I have heard the audible bursting forth of grief from the tender wife and the stifled cries from their wretched offspring. And what fell destroyer is this? What demon form that tears asunder the cords of affection, steeps the heart of a husband and father in the unfeeling waters of cruelty, and opens the deep fountains of grief in the heart of a wife and a mother? It is intemperance.—*Williamson's Sermon.*

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